all of the authors agree in insisting on the efficacy of psychical activities as truly teleological factors in nature, purposive factors which have become of increasing influence as biological evolution has raised the organization of mind to ever higher levels, culminating in the self-conscious foresight and control that make man the virtual master of his environment.

In the eighth chapter we diverged to consider three closely allied attempts to solve our riddle, attempts made in each case with great confidence and on the basis of wide scientific preparation, by Semon, Rignano and Bleuler, respectively.

I have brought them together in one chapter, because all three rightly emphasize the central importance of the problems of memory and instinct; all three regard these as two aspects of one problem, looked at from the two points of view, the ontogenetic and the phylogenetic; and all three claim to find a solution in a theory of memory which they agree in calling the theory of the mneme, or th'e mnemic theory.[1]

Their common insistence on the central role of mneme is somewhat misleading; because in other respects, at least equally important, they are widely at variance: especially in that, while Semon makes his doctrine thoroughly mechanistic, Rignano and Bleuler insist much upon the truly teleological activities of organisms.

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[1] As the nineteenth-century exponents of the hylozoist think, expressed himself clearly on this point. The doctrine of emergent evolution is implicit in their expositions, but never definitely formulated.

doctrine are often called the neo-Vitalists, so these three authors are classed together as neo-Lamarckians, in spite of the great gulf between the mechanist, Semon, and the teleologists, Rignano and Bleuler.